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ABSTRACT

This collection of presentations at the Pacific Northwest Conference on Higher Education includes four papers on the general subject of the place of liberal studies in career education. "Liberal and Career Education: A Pragmatic View" points out that the most practical kind of education that colleges can supply is a strong formation in theory; and one of the better ways of refining theoretical skills is through the mastery of a practical art, science, or skill; and the curriculum and advisory system of colleges and universities should embody a well-thought out union between the theoretical and the practical. "A Sense of Community in Career Education" distinguishes between the two aspects of career education, preparation for work and preparation for job, and makes the case that liberal studies are an essential component of career education because liberal studies are instrumental to the discovery of work. "Liberal Studies and Career Education: A Community College Viewpoint" stresses the importance of a liberal education involving the development of nearly every dimension of human cognition and behavior and providing the tools to ask relevant questions. "How To Be, To Do, To Do Without, To Depart" philosophically points to liberal education as assisting the student to determine what he wants out of life. (JMF)

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Pacific Northwest Conference on Higher Education

# Liberal Studies and Career Education

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# LIBERAL AND CAREER EDUCATION: A PRAGMATIC VIEW

RICHARD E. TWOHY, S. J.

THE HOMELY PIECE of folk wisdom, "Necessity is the mother of invention," is receiving strong support in the enormous body of literature that has recently become available under the general title of "career education." Alas! the hand of necessity is indeed heavy upon our colleges and universities. Shrinking enrollments, unfilled dormitories, the challenge to tenure, along with the upsurge of proprietary schools and to some degree of voc/tech sections of community colleges, have induced in administrators and faculty alike a very touching responsiveness to the messages of Frank Newman, Sidney Marland, Joseph P. Cosand, Sterling McMurrin, and dozens of others.

The responsiveness takes the form of seeking out ways of testing, gauging, surveying, and ascertaining the state of the marketplace as a preliminary exercise in modifying the curriculum to meet prevailing desires. I think this process is misguided to a considerable extent and does a disservice both to colleges and universities and to the long-term interests of the students they serve.

As a very modest attempt to counteract this widespread tendency, I submit the following principles which I shall adopt as the theme of this paper. First, the most



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practical kind of education that colleges can supply to the youth of the country is a strong formation in theory. Second, one of the better ways of refining theoretical skills is through the mastery of a practical art, science, or skill. Third, the curriculum and advisory system of colleges and universities should embody a well-thought-out union between the theoretical and the practical.

The pell-mell search by colleges and universities for ways of meeting transient desires for so-called career education is mindless and self-defeating. Let me invoke in support of this position the authority of John Dewey, speaking 45 years ago. In his book, *The Science of Education*, Dewey had this to say:

> The shortest cut to get something that looks scientific is to make a statistical study of existing practices and desires, with the supposition that their accurate determination will settle the subject-matter to be taught, thus taking curriculum-forming out of the air, putting it on a solid factual basis. This signifies, in effect and in logic, that the kind of education which the social environment gives unconsciously and in connection with all its defects, perversions and distortions, is the kind of education the schools should give consciously. Such an idea is almost enough to cause one to turn back to the theories of classicists who would confine the important subject-matter of instruction to the best of the products of the past, in disregard of present and prospective social conditions. It is hard to see any cause for such a procedure except a desire to demonstrate the value of "educational science" by showing that it has something immediate and direct to furnish in the guidance of schools.

Though John Dewey is known as a pragmatic philosopher, he was in spite of this, or as I would say, because of this, a philosopher who very definitely placed theory in the forefront of practice. In this he was in the great tradition of Western educators. Plato, for example, is known

as an idealist, but those who have studied him carefully will agree that in his idealism he is as practical-minded as Mr. Dewey. While Plato was acutely aware of the incalculable side of human nature that arises out of free will, he was equally aware that to achieve any kind of perfection the first step is to have a clear, well-grounded grasp of the end that is sought. In a famous passage he asks:

> Suppose a painter had drawn a beautiful figure, complete to the last touch. Would you think any the worse of him that he could not show that a person as beautiful as that could exist? We have been constructing in discourse the pattern of a perfect state. Is our theory any the worse if we cannot prove it possible that a state so organized should be equally founded? Hence, if I am to do my best to show under what conditions our ideal would have the best chance of being realized, I must ask you once more to admit that the same principle applies here. *Can theory ever be realized in practice? Is it not in the nature of things that acts should come less close to truth than thought?*

What Plato is saying here amounts to this: the ideal in a very important sense is more real than the actual, because we cannot even understand the actual, its goodness or badness, its fitness or unfitness, except in terms of the ideal or theoretical.

Please excuse me if I seem to be belaboring what is very obvious to everyone here, to wit: that the primary place in higher education should always be awarded to the theoretical. Unfortunately it is all too clear that a kind of panic now engulfing many of our colleges tends to obfuscate the clarity of this principle and to subordinate it to so-called practicalities in the presence of what looks like imminent disaster. I think it is good for all of us—

certainly it is good for me as an administrator—to refresh ourselves in the wisdom of the great founders of our culture and civilization.

One of the great contemporary spokesmen for this tradition, Mr. Walter Lippmann, reflecting upon the crises of our time, had this to say about the role of the scholar and the educated man:

> He does not manage the passing moment. He prepares the convictions and the conventions, the hypotheses and the dispositions which might control the purposes of these who will manage future events. Thus in these crises his chief duty is to understand, so that the next one may be more intelligible. This crisis is what it is. The men who will decide the issues may change their opinions a little; it is too late for them to change their habits, and within the grooves of those habits the immediate decisions will be made.
>
> The truly educated man is always radical. He is preoccupied with presumptions, with antecedents and probabilities; he moves at a level of reality under that of the immediate moment, in a world where the choices are more numerous and the possibilities more varied than they are at the level of practical decisions. At the level of affairs the choices are narrow, because prejudice has become set. At the level of thought, in the empire of reason, the choices are wide, because there is no compulsion of events or of self-interest. The immediate has never been the realm of the scholar. His provinces are the past, from which he distills understanding, and the future, for which he prepares insight. The immediate is for his purpose a mere fragment of the past, to be observed and remembered rather than to be dealt with and managed.
>
> This is not the last crisis in human affairs. The world will go on somehow, and more crises will follow. It will go on best, however, if among us there are men who have stood apart, who refused to be anxious or too much concerned, who were cool and inquiring, and had their eyes on a longer past and a longer future. By their example they can remind us that the passing moment is only a moment; by their loyalty they will have cherished those things which only the disinterested mind can use.

They are the men who will forge the instruments that Shelley dreamed of:

> "These instruments with which High Spirits call
> The future from its cradle, and the past
> Out of its grave, and make the present last
> In thoughts and joys which sleep, but cannot die,
> Folded within their own eternity. . . ."

Perhaps this reflection of Lippmann's may seem to pass beyond the limits of permissible idealism and be lost within the confines of an ivory tower. Let us say he has overstated the point, but let us not denigrate the truth of the point he is making: that in the ebb and flow of the human situation we must as educators keep our eye upon the ever-fixed mark, that there is a human perfection to be sought for, that it can be defined and pursued, and that the ennobling process—definition and pursuit—is the supreme charge of education.

What specific steps do I propose be undertaken by colleges and universities in the fulfillment of this charge? Simply, I propose this:

1. The actualization through exercise of the aptitude the human mind has for penetrating beneath the appearances to the unchanging form or essence of things—especially of man. Here in the wake of the world's finest minds one encounters the firm foundation for those relationships —to God, to one's neighbor, to inanimate nature, to the nation, and to the world—which give unity and specificity to man, validate his rights and duties, and provide a divine dimension to his insatiable hunger for the Good.

2. Cultivation by assiduous exercise of habits of correct, effective, and graceful speech and action in accord with principles grasped at the theoretical level.

3. The cultivation of these theoretical and practical virtures (wisdom, science and understanding, justice, temperance, and above all, prudence) in the context of the great tradition which has been disposed to us by the great thinkers, statesmen, artists, and saints who have created a life which is ours to understand, appreciate, apply to our times, and transmit to our posterity.

Casting this brief and inadequate account of an ideal educational program into more practical terms, I would say that the primary subjects in any college curriculum should be philosophy, theology, history, literature and the arts, and science, both natural and social. Perhaps at this point a worried administrator might well ask, "How do you propose to keep the doors of this college open in the face of steeply declining enrollments? Do you make no concessions to the demands of the marketplace, however crass you may consider them to be?"

My answer is, "Yes, I do make allowances, not concessions, for the very practical demands made upon us by young students concerned about future careers." I say *allowances, not concessions,* because I believe that the besetting malady of a liberal arts education is abstractionism. I share something of John Dewey's disdain for the "theorizing of classicists who would confine the important subject matter of instruction to the best of the products of the past, in disregard of present and prospective social conditions."

I agree generally with Alfred North Whitehead, certainly one of the great educators of modern times: "The antithesis between a technical and liberal education," Whitehead said, "is fallacious. There can be no adequate technical education which is not liberal, and no liberal

education which is not technical, that is, no education which does not impart both technique and intellectual vision. In simpler language, education should turn out the pupil with something he knows well and something he can do well. This intimate union of practice and theory aids both. The intellect does not work well in a vacuum."

This quotation stands for itself. I certainly would not presume to put a gloss upon it. What this quotation means, however, should spell out the way in which we respond to students' desire for career education and placement. I am deeply convinced both on theoretical grounds and from experience that the student whose mind has been honed in intellectual skills and practices in the context of the great embodiments of human thought and art will only reach the apogee of his potential when he has acquired the specialized method and skill which will at once give him entrance into the affairs of the community, assure him of some influence for the great thoughts and purposes he entertains, and thus, finally supply to his personality the self-confidence which every one of us needs and seeks.

# A SENSE OF COMMUNITY IN CAREER EDUCATION

ROBERT E. ROEMER

IN HER BOOK, *The Human Condition*, Hannah Arendt poses a distinction between work and labor. This is not a particularly modern distinction, since it has roots in ancient thought. Aristotle, for example, suggested that nature would like to distinguish between the bodies of slaves and those of freemen because of the diverse occupations that engage these two classes of men. The bodies of slaves are used in ministering to the needs of life, while those of freemen are employed in the affairs of politics.[1] According to Arendt, providing for the necessities of life is the central meaning of labor. Labor is a response to the exigencies of biological existence. As such labor is enslaving, not only because it is necessary, but also because it is endless, the fruits of labor enjoy only a temporary existence. Intended to sustain life itself, they disappear with consumption. Hence labor never adds to the durable world of human artifice. As Arendt notes, "laboring always moves in the same circle, which is prescribed by the biological process of the living organism and the end of its 'toil and trouble' comes only with the death of this organism."[2]

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[1] Aristotle, *Politics*, Book I, Ch. 5.

[2] Hannah Arendt, *The Human Condition* (Chicago: The University of Chicago Press, 1958), p. 98.



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In work, however, man escapes from the futility of labor since work has a definite beginning and a predictable end. The purpose of work is the production of a finished object that can be added to the world of things. In the works that he undertakes man goes beyond concern with the maintenance of life and seeks to alter the conditions under which life is experienced. Contrasted with the results of labor, which are transitory, the products of work remain as monuments to human effort.

In trying to locate the place of liberal studies in career education, the distinction between work and labor indicates an avenue of thought. This distinction should not be interpreted as imposing a dichotomous choice on proponents of career education between providing experiences that prepare for work and experiences that prepare for labor. Everyone who enters the adult ranks of society faces the prospect of having to provide for his material needs. Likewise every person is confronted by the challenge of discovering and undertaking a task which will give him the assurance that his efforts are not dominated by necessity nor doomed to futility. Career education would seem to include both of these dimensions, preparing students to engage in labor and helping students discover and undertake a work.

However, the educational experiences that would promote these two aspects of career education appear to be quite different.[3] Those experiences featured in programs

[3] A more complete explication of these differences can be found in Thomas F. Green, *Work, Leisure, and the American Schools* (New York: Random House, 1968). The explication given here is based on the distinction that Green articulates between work and job.

that prepare students to make a livelihood are oriented toward providing students with sets of marketable skills that will enable them to secure jobs. In these programs of preparation the student is viewed as someone who has the potential to fulfill a function, perhaps a rather complex function. The component parts of a program are rather completely determined by the requirements for adequate performance in the prospective job. The governing criterion for assessing this part of career education is how closely aligned the educational experiences are to the functional requirements for performance on the job. The aim of a job preparation program is to enable a student to acquire job specific skills. An important characteristic of such programs is that they need not address the question of the student's purpose in acquiring skills for a particular job, since that purpose is extrinsic to the job itself. The minimal purpose of holding any job, simply considered as a job, is to secure the resources needed to provide for the necessities of life. Thus the exercise of skills generated in job preparation programs has a private utility which is not evident in the public performance of the job.

That aspect of career education which aims at preparing students to undertake a work does not concentrate so much on the acquisition of skills as on the determination of the meaning of one's life. The challenge of assuming a work is the challenge of defining oneself and deciding what to do with one's life. Through his work an individual reveals himself and expresses himself as a person. Where job preparation centers on what an individual is to do, work preparation centers on what an individual is to become. Hence this part of career education necessarily raises questions of purpose because a work is undertaken

only in response to a life interest. The expression of such a life interest involves the exercise of human capacities, those capacities that cannot be alienated from the person in whom they rest. These capacities are only called forth by matters of importance. Thus an essential part of preparing for work is the discovery of a sphere of consequential action, locating a space in which human capacities can be displayed.

In terms of the distinction between these two aspects of career education, preparation for work and preparation for job, the case I wish to make is that liberal studies are an essential component of career education because liberal studies are instrumental to the discovery of work. The strategy I will follow in formulating this argument has two parts to it: first I will try to show that a sense of community is a necessary condition for the discovery of work; and secondly, that a result of engaging in liberal studies is the acquisition of a sense of community. The common bond that joins together liberal studies and work is a sense of community. Without a sense of community there is no work; and without liberal studies career education does not provide a sense of community.

### *A Sense of Community and the Discovery of Work*

As an initial step in this argument let us explicate what is meant by the expression, "a sense of community." In contemporary educational discourse, the concept "community," is used in a variety of ways. Frequently "community" is given a geographical meaning, as in the expression, "community school." In this usage the concept of "community" has as its defining characteristic spatial

proximity: people have a sense of community if they live near each other, work together, and come together in a variety of shared activities. Some proponents of career education appear to use the concept of community in this way when they advocate that the local community should serve as the location for relevant educational experiences. Another use of "community" highlights the political dimension of this concept. "Community" used in this way is usually found in discussions that try to settle who should have responsibility for the operation of the schools. The expression, "community control," is then used to indicate the locus of authority for making decisions bearing on educational practice.

But neither the geographical nor the political notion of community is appropriate for the role assigned to that concept in the argument being presented here. Rather, as it functions in this argument, "community" describes a style of social relationships in which certain values are realized. Even though accidents of geography or political arrangements may provide the basis for these relationships, still the quality of the relationships themselves provides content for the concept of community as used here.

In social theory there is a standard distinction between community and society. This distinction is especially helpful in articulating the meaning that "community" assumes when used to describe a set of social relationships. In drawing the distinction between community and society, the writings of two social theorists are particularly useful. The first, Ferdinand Toennies, achieved something of a classic statement of this distinction. The second, Talcott Parsons, provides in his pattern variables a precise terminology for describing the social relationships charac-

teristic of community and distinguishing them from those characteristic of society.

In his work *Gemeinschaft und Gesellschaft*, published in 1887, Ferdinand Toennies in one felicitous phrase summarizes the difference in the social relationships of community and society. Referring to the individuals living in these two social environments, Toennies writes: "in community they remain essentially united in spite of all separating factors, whereas in society they are essentially separated in spite of all uniting factors."[4] Toennies here indicates that even though people in both community and society live and work together in some sort of an orderly arrangement, the unity that binds them together is profoundly different in each case. The unity of community, like that of a brotherhood, is real and enduring, while the unity of society, like that of a partnership, is contrived and temporary. Withdrawal from community often is not possible, or possible only at the cost of changing one's identity. But the disruption of societal unity only means that the constituent members no longer cooperate.

Because of the type of unity that joins them together, the participants in community postpone their self-interests in favor of the needs of the larger group. But in society personal advantage always remains the deciding consideration. Toennies graphically describes the person in society as one who "conducts himself toward others as a merchant and toward himself as a hedonist."[5] All that is needed to

[4] Ferdinand Toennies, *Community and Society*, trans. and ed. by Charles P. Loomis, Harper Torchbooks (New York: Harper and Row, 1957), p. 65. In his text Loomis retains the German words, *Gemeinschaft and Gesellschaft*.

[5] Ferdinand Toennies, *Community and Society*, p. 168.

constitute a relationship in society is an agreement on exchange of goods and services, and the relationship is continued only as long as it is useful and convenient. The agreement that forms a society guarantees reciprocal action by the participants, but at the same time protects their separateness by limiting their obligations. Communities, however, are never formed by agreement or decision. A community is constituted only by sharing a common destiny or burden and by assuming the obligations that such sharing implies. In short, while society is a transaction, community is a way of life.

Depending on what is shared, different types of community come into existence. Toennies distinguishes three types of community: community of blood, of place, and of mind. Community of blood is, of course, found in kinship groupings. Community of place arises from shared physical life. The most pertinent for consideration here, however, is community of mind, the community that results from a shared memory. In this type of community men are bound together by common convictions, beliefs, and hopes. In place of the bonds of natural affection or physical proximity a common social memory draws men together in the community of mind. A shared history generates loyalty to common values, beliefs, and attitudes.

The explication of "community" provided by Toennies indicates something of the relationship between a sense of community and the discovery of work. Basically, a sense of community provides the space needed for consequential action. Within a community one's efforts can be given a larger purpose than just a response to one's material needs. A sense of community makes it possible for an individual to redeem himself from the limitations

of private purposes and the dominance of convenience. In a word, the burdens and obligations of community provide the context for a life interest.

Both the contractual arrangements of society and the obligations of community promote the exercise of an individual's talents. But in society such effort is stipulated by the terms of a bargain, while in community this effort is evoked by the urgings of loyalty. In society it makes no difference which individual offers his talents as long as the useful or convenient task is performed. But a response occasioned by loyalty is always intensely personal. For a sick child, the nursing care given by his mother can come from no other. A response given out of loyalty to the shared bonds of community becomes consequential for that very reason. The seemingly transient and fleeting effort endures because it has acquired significance within the community. By conferring such significance community provides the setting for engaging in a work that is expressive of one's life. As Toennies notes, even drudgery is transformed under the conditions of community: "Community, to the extent that it is capable of doing so, transforms all repulsive labor into a kind of art, giving it style, dignity, and charm, and a rank in its order, denoted as a calling and an honor."[6] Community thus provides the setting for work because within community toil and effort become significant in themselves.

Another approach to the relationship between community and work is available through the social theory of Talcott Parsons. An early feature of this social theory was Parsons' derivation of the pattern variables. Interestingly,

[6] *Ibid.*, pp. 164-165.

this derivation was motivated in part by the need to refine the distinction between community and society. According to Parsons, an actor in a situation composed of objects, where "objects" may include other actors, faces several alternative ways of defining the situation. A pattern variable represents a dichotomy. An actor must choose one side before the meaning of a situation becomes determinate for him.

Parsons delineates four such choices that an actor must make. First, an actor must determine whether or not to establish a relation with the object or to withhold attachment to the object for the sake of other interests. This choice gives rise to the pattern variables of affectivity and neutrality. A second decision for an actor concerns the range of significance within which he will respond to an object. For example, a doctor must decide whether the patient before him represents only a malfunctioning appendix or whether his status as a family member and wage earner is also to be recognized. Should an actor place no prior limitation on his concern for an object, the pattern variable is that of diffuseness. Granting the object only a limited scope of significance is represented by the pattern variable of specificity.

In addition to these decisions about his attitudes towards objects, an actor faces two decisions about how the objects themselves are to be organized. First an object may be categorized in terms of its relation to a generalized frame of reference or in terms of its specific relation to the actor. Thus for a husband his wife is important as his wife, not as a member of the class of all blonds. The pattern variable in this case is particularism. For a school administrator, classes of children are important and not any

particular child. In this case the pattern variable is that of universalism. Finally an object can be viewed as a composite of ascribed qualities or as a composite of performance. Racial discrimination, for example, depends on categorizing objects in terms of ascribed qualities. Meritocratic sortings, however, depend on considering only performances. An object can thus be regarded either in terms of what it is in itself or in terms of what it does. This is the difference between the pattern variables of quality and performance.

Using these pattern variables the differing social relationships found in community and society can be more precisely described.[7] In society, the particular relationships that exist between actors are ignored in favor of universal categorization. The basis for this categorization is the performance of an actor, rather than any of his ascribed qualities. Moreover, these performances are received and dealt with in specific contexts of relevance to given goal-interests. Finally, affective interest in an object is inhibited, lest the consequences of such interest interfere with goal-attainment. Described in these terms a societal relationship is exemplified by the hard-nosed employer who hires his son, but does so only because his son falls into the category of all those who, say, possess engineering degrees, and within that category his performance is superior. Further, as an employer the father's interest in his son is limited to the boy's job performance,

[7] For a justification of this use of the pattern variables, see Robert E. Roemer, "Community and Society: A Study in Educational Theory" (unpublished Ph.D. dissertation, Syracuse University, 1973), pp. 71-75.

and delight in the son's prospective advancement is secondary to concern of whether the boy can do the job.

Compared with societal relationships, the social relationships within community can be described by the contrasting set of pattern variables. The members of a community, as in a family, are oriented toward one another in terms of the particular relationships that exist among them. Moreover, these relationships are not based on the performance capabilities of the individuals involved, but rather on their ascribed identity as members of the community. The obligations that members of a community assume toward one another are not arbitrarily limited but are unspecified and are presumed to be all-inclusive within the social life defined by the community. Finally, because the community itself has intrinsic worth, affective engagement is possible and appropriate among members of the community. This complex of pattern variables is well exemplified within a family. Parents extend affective regard to their children, not because their offspring belong to the class of all children, but because these are their children. Likewise, their interest in these children is not limited to them as a possible future means of support, but covers all aspects of the children's lives. The parents presume themselves to be responsible for satisfying any needs the children might have. Finally, the children are not expected to earn the love of their parents; rather such love comes to them precisely because they have been born into this family.

When community and society are described in these terms, another connection between the sense of community and the discovery of work appears. An important characteristic of work is that it can never be anonymous,

simply because work involves self-definition and personal revelation. In society, that is, in those social relationships characterized by universalism, specificity, performance, and affective neutrality, that which is most personal and most intimate to an individual's biography disappears. One's self-presentation is reduced to a series of performances in roles that are carefully specified, perhaps even closely controlled, but for all that, quite anonymous. In the performance of these roles, the explicitly personal and biographical is irrelevant as long as the specifications of successful performance are met. Although energetically engaged in these performances, the individual is never revealed as the person he is, but is only recognized in terms of his capacities for fulfilling functional role requirements. As long as he remains within the realm of societal relationships, the individual does not appear from behind the mask of his performances. He is not only anonymous, he is also replaceable.

Because of this anonymity and disappearance of the personal aspects, societal relationships cannot provide the context for the discovery and accomplishment of a work. Quite the contrary, work is only possible under the social conditions of community, that is, amidst social relationships characterized by particularism, quality, diffuseness, and affectivity. A work cannot be separated from the personal biography of an individual because that biography explains why the individual undertakes the work and the biography is further elaborated in the accomplishment of the work. Thus, through his work an individual escapes categorization in universalistic terms. Even though an individual evidences certain performance capacities in his work, still that work primarily serves as a forum for

the individual's public declaration of his identity. Through his work an individual reveals not so much what he does but who he is. Moreover, a work only takes place within a sphere of consequential action, because only in such a space can a life interest be defined. In responding to a life interest the individual assumes a set of vaguely defined obligations, and for this reason his work cannot be reduced to a series of specific job performances. Finally, since the accomplishment of a work stands as an individual's goal affective engagement must characterize an individual's attitude toward his work and toward the context that generated it. In all of these ways work challenges anonymity: in his work an individual both determines who he is and is recognized for who he is. For this reason the discovery and accomplishment of a work is only possible under the conditions of community.

### *The Demand for Community in Education*

It is hoped that this explication of "community" based on the social theory of Ferdinand Toennies and Talcott Parsons has demonstrated a connection between community and work. The argument of this paper will be completed with establishment of similar connection between liberal studies and acquisition of a sense of community.

As an introduction to this part of the argument, it is interesting to note that during the 1960's and early 1970's the demand for community was a central theme in the criticisms lodged against contemporary educational practice. The student request for greater participation in the decision making processes of the educational institutions, the expressions of group solidarity voices by social minorities accompanied by requests for special courses of

study to enhance such minority identities, the objection to the competitive emphasis in educational methodologies, the complaint about the personal anonymity and the lack of expressive concern within educational institutions, all of these can be interpreted as demands for social relationships in the educational setting that are characteristic of community. In fact, for some observers of that turbulent educational scene, the demand for community stood as a summary of needed educational reform. Requests for the restoration of community in education became a regular feature of journal articles. Typical examples would be Newman and Oliver writing in the *Harvard Educational Review:* "We assume that the most fundamental objective of education is the development of individual human dignity, or self-realization within community";[8] or Thomas Colwell, writing in *Educational Theory:* "In short, lasting solutions to educational and social problems rest upon a solution to the problem of community."[9]

Perhaps these recent demands for community in education trace their ancestry back to the early writings of Paul Goodman, who not only stated the importance of a sense of community, but also noted its absence in American life. Goodman early observed about American society that it was "simply deficient in many of the most elementary objective opportunities and worthwhile goals that could make growing up possible."[10] Among these,

[8] Fred M. Newmann and Donald W. Oliver, "Education and Community," *Harvard Educational Theory,* XXXVII (Winter, 1967), p. 61.

[9] Thomas B. Colwell, Jr., "The Eco'ogical Basis of Human Community," *Educational Theory,* XXI (Fall, 1971), p. 418.

[10] Paul Goodman, *Growing Up Absurd: Problems of Youth in the Organized System* (New York: Random House, 1956), p. 12.

interestingly enough, Goodman listed both the absence of man's work as well as the absence of community. According to Goodman, the absence of community was especially to be noticed in the schools. In fact, comparing those who terminated schooling early and those who completed college, Goodman asserted that the first group had a strong natural advantage over the second simply because they had more community. Those who remained in school were penalized since the schools were prime sources of alienation. Through their experience in the schools, the students became convinced that they had no calling and that adult community did not exist.

Let us now consider the role that liberal studies might play in providing students with a sense of community. Liberal studies in career education might enable students to discover a work, that is, in the strict sense of the word, to find a career.

Actually, it must be admitted that at this point the argument being presented here tends to become circular. It is hard to avoid defining liberal studies as those studies which provide a sense of community. But this circularity is instructive. The distinction between work and job at first glance appears to parallel the distinction between liberal and vocational education. Once that association is made, the next step quickly follows: In career education, job preparation is accomplished through vocational education and preparation for work is accomplished through liberal education. But if liberal education is narrowly interpreted to be comprised of the traditional content of the liberal arts, and if the methods of liberal education are the ones currently in vogue, then it is quite possible

that liberal education is nothing more than job preparation. The point here is that what counts as liberal education depends less on content and subject matter than on result. One result of education that is truly liberal would seem to be preparation for the discovery and accomplishment of a work. But that depends on acquiring a sense of community. Hence the circularity at this stage in the argument.

But having acknowledged this, let us consider what sort of education might facilitate acquiring a sense of community. This problem can be posed in two ways, first by asking if a certain content must be present in the educational experience in order that the sense of community might be developed and second, by determining whether the socialization process found in education must have certain characteristics if it is to prepare for life in community.

As noted earlier, the accomplishment of a work depends to some degree on transcending private interests and taking seriously the needs of the community. Preparation for the discovery and accomplishment of a work includes, as a necessary component, the definition of those situations in which loyalty becomes a matter of obligation and the fulfillment of duties to others. The ultimate justification for such obligations and duties is found in the fundamental statements that a culture makes about reality. These statements ground the beliefs, values, and attitudes promoted by the culture and stamp the culture with its peculiar identity. By apprehending that identity the participants in a culture are able to answer, however inarticulately, the question of who and what they are as a people. In the light of this identity the principal com-

ponents of the human condition are given an integrated meaning. Birth and death, the physical environment, parenthood, the homeland, and other significant aspects of experience take on a shared meaning that established the identity and solidarity of the members of the culture. Participation in this identity and solidarity imposes obligations and duties on the individual but gives him a sense of community as well.

Liberal studies, inasmuch as these are studies which elaborate the identity of the group, which formulate responses to the question of who and what we are as a people, which inculcate shared beliefs and values, which recount a common history and hope, are studies essential to acquiring a sense of community. In the course of these studies, a culture's common memory and conviction about the central events of human life are displayed. The past as found in a culture's literature, philosophy, and achievements is made present. In reviewing a cultural heritage these studies make it possible to assume membership in an historical group. In all of this, liberal studies generate the sense of community within which a work can be discovered.

Aside from introducing a particular type of content into career education, liberal studies also affect the socialization of students in a way which favors the acquisition of a sense of community. One characterization of the socialization prevalent in American schools is to describe it as training for achievement. Career education does not inhibit such socialization; if anything, it extends the notion of achievement to a greater variety of life's activities. As part of the preparation for achievement, the individual needs to acquire a variety of attitudes and capabilities.

Most important, of course, are the marketable skills that will enable a student to compete for employment opportunities. But beyond this, achievement in modern society depends to some extent on remaining autonomous and independent. Part of this independence is manifested in the ability to engage in a multiplicity of involvements without giving any affiliation absolute loyalty. Full participation in modern society necessitates forming a variety of casual associations that demand and actually will tolerate only limited investments of self. In terms of the way an individual regards others, if he is to meet the prerequisites for achievement, he must acquire the ability to distinguish between a person and the social role he occupies. This means that an individual must be comfortable with regarding others, and having himself so regarded, as a composite of performance abilities.

Many aspects of the current experience of schooling promote socialization for achievement understood in this way. A fundamental requirement in school is that the work a student does represents his own efforts. On the basis of this work students are differentiated, both hierarchically and functionally. By being fit into ability groupings of various sorts students become used to being categorized in terms of performance. Membership in these categories tends to break up peer group solidarity, providing the student with new, more restricted criteria for forming associations. With passage through the stages of schooling to levels that contain a large and heterogeneous student body, the opportunities for fragmented social contacts increase and diversify. Finally, a student gradually realizes that his role as student does not exhaust his identity, but

that at the same time his total identity is not relevant to his performance as student.

One effect of liberal studies on this socialization process would be to introduce other standards by which to gauge success than those derived from achievement. The current socialization process depends in large part on narrowly construing the occupational future of a student so that it can be perceived as a series of functional job performances. Liberal studies would have the effect of broadening the notion of an occupational future and in doing so would alter the central values and beliefs that are propagated in the socialization process. While not restoring disrupted peer group solidarities, liberal studies would provide a broader basis for the formation of associations than just happenstance of ability groupings. Liberal studies would not deny the usefulness of categorization in terms of ability, but would deny its overriding importance. Through his pursuit of liberal studies a student could find a context for thinking about himself in which no part of his total identity would have to be ignored. Finally, liberal studies would restore the legitimacy of those areas of life in which a person does not have to be obscured by his social role. In all of this liberal studies would add elements to the socialization process that would facilitate the development of a sense of community.

***The Importance of Advocating Liberal Studies***

Whether or not the argument for including liberal studies in career education has been convincingly presented here, current events in the field of education and some of the ways in which career education is proposed make

it imperative that sound arguments for liberal studies be formulated. As part of the general emphasis on achievement in our society, the mastery of specific competencies has recently become a central theme in education. Such a theme is likely to attain increasing prominence as contracts between teacher unions and school administrations become more sophisticated. The difficulty is that only measurable competencies, perhaps easily measured at that, are candidates for the evidence by which the success of educational programs is to be judged. Insofar as the mastery of competencies is a feature of career education programs, those competencies necessary to acquiring a sense of community are liable to be overlooked because they are, by and large, difficult to measure. Career education, if it is interpreted to be a series of learning experiences which yield a result that can be demonstrated through performance, will find a place for liberal studies only with great difficulty, since performance, at least highly specific and easily detailed performance, is not the typical outcome of liberal studies.

Moreover, a central tenet of career education is that what is usually called course work will be encountered as it becomes relevant to experience out in a variety of employment and life settings. The role of career education is then to provide the skills that are necessary for the successful negotiation of these experiences. One possible outcome of such a program of instruction is that normal human skills and highly personal aspects of life may come to be professionalized and reduced to a series of masterable competencies. Some occupations, for example, demand affective interaction with other human beings who are experiencing a variety of stresses. Part of the price

of being trained for such interaction is that the natural concern and affection that may have previously motivated the interaction is now replaced with professional concern. The danger exists that powerful programs of career education could impose the standards for successful performance in occupational functions to increasingly large segments of human life, giving them all a job-like character. A liberal studies component in career education is needed to forestall such an eventuality. For these reasons it is important that liberal studies be included in career education.

# LIBERAL STUDIES AND CAREER EDUCATION: A COMMUNITY COLLEGE VIEWPOINT

GARY L. RILEY

BEING INVITED to participate in the 1974 Pacific Northwest Council on Higher Education Conference here at Gonzaga University has rather special meaning for me, personal as well as professional. It has been nearly a decade since I graduated from this University with a baccalaureate in liberal arts, and it has taken me most of that decade to put into a proper perspective the relationship between my undergraduate liberal arts education and my career as a teacher and academician. Although it is unusual to draw upon personal testimony in making a presentation of this type to a professional audience, I believe that my short introduction will touch upon points which will reappear throughout the discussion to follow.

Thirteen years ago, given the advice of a high school counselor who told me that with a college education I might become a lawyer and without one I should become a used-car salesman, I enrolled in Gonzaga's "pre-law liberal arts" program. The idea of career planning was about as foreign to my way of thinking as was the meaning of liberal arts education. "Career" was something that simply happened to a person after the appropriate credentials and licenses had been earned. Liberal education, according to one of my philosophy professors, was that process designed to produce educated liberals.

The University catalogue of courses and degrees did not include a description of what one did with a degree in liberal arts. But conversations with upper classmen revealed that a degree in liberal arts placed graduates into one of two categories: (1) those who would enter graduate or professional schools; and (2) those who lacked the skills to do anything but teach or to take a civil service examination for employment with the government.

Explorations in English literature, Spanish, history, political science, sociology, psychology, mathematics, and education provided me with sufficient academic credentials to enter the field of teaching. There seemed to be few other immediate applications of liberal studies available to me which would provide me with an income while I saved for law school. I told myself that I was certainly not making a career decision. I was simply seeking a means to an end. I can still recall vividly how offended I was after graduation by a comment made by a friend who had just completed four years of teacher training in a state college. He challenged my authenticity as a properly trained teacher, arguing that generalists had always given education a bad name and that liberal studies had no practical applications in the field of teaching.

Four years of intense study, and I was standing naked before my peers. Liberal arts were not *ends* in and of themselves. Nor were they particularly useful as *means* to other goals. At best, they were somehow *developmental* exercises.

At the time, of course, I could not appreciate the power of that observation. Rather, I was embarrassed to think that I had somehow squandered four years of my

life and many dollars in tuition on a series of developmental exercises.

Fortunately, my notion of education provided me with a rationalized defense of my decision to teach. Having equated education with schooling, and knowledge with the possession of facts, I entered my first classroom well-armed with answers, hoping that my pupils would ask only the right questions. Most of them did. Almost all students do.

Some students, however, did not ask the right questions. They posed problems for which I had no ready solutions. They asked questions for which there were two or more "correct" answers. It became apparent to me that I must return to school to gather more information.

Nine years, two advanced graduate degrees, and several millions of dollars of special community college education programs later, the significance of my liberal arts education is becoming known to me. A comprehensive liberal education involves the development of nearly every dimension of human cognition and behavior. It provides the tools necessary to ask relevant questions. It provides alternative frames of reference from which one may approach new or unusual problems. It is through application and reflection that a liberal arts college experience has an impact on career choice and career development.

In order to make an application of liberal studies to career choice and development on either a personal or an institutional level, three conditions must be satisfied. First, it must be recognized and accepted that liberal arts education is a life-long, continuing, developmental process. The earning of a degree, license, or certificate does not represent a terminal point in one's education. Rather, it

is simply an event which provides one with an opportunity to pause, to reflect, to assess, and to make another set of educational and career decisions.

Second, individuals and institutions must recognize and accept the idea that there is more than one conceptual framework from which questions and problems may be approached. Along with this, it must be recognized that there may be more than one viable solution to a given problem.

Third, if liberal studies are to be made relevant to career experiences, career choices, and career problems, there must be individual and institutional opportunities to apply the cognitive and behavioral results to practical problems in a career environment. Further, there must be opportunities to evaluate these applications and to make adjustments as indicated thereby.

### *A Community College Viewpoint*

So there are no misunderstandings, two things must be stated early in this presentation. One, I have no definition of liberal arts education which would satisfy more than one-third of any professional audience. Second, I have no definition of career education, period. The U.S. Office of Education and the National Institute for Education puzzled over the need for a definition of career education some years ago. After many national conferences, only one thing was particularly certain. There is no universally acceptable definition of career education.

So, USOE and NIE gave career education a high priority and are now in the process of funding experimental pilot programs, probably hoping that someone will

invent an operational definition that can be used in future guidelines and legislation.

Therefore, it would be professionally dangerous for me to offer a community college viewpoint on liberal studies and career education as though it represented community college education in general.

If we turn to existing programs and practices in the community colleges in hopes that we might find patterns or trends which help us to formulate a community college viewpoint, we see a very mixed picture. Current efforts to relate liberal studies to career education are too idiosyncratic to form any national or regional patterns, and they are far too new for us to discuss them as trends.

Recent reports of the American Association for Higher Education and earlier reports of the Carnegie Commission on the Study of Higher Education contain survey data as current as 1972-1973 which indicate that only a small percentage of the nation's community-junior colleges in the public sector are engaged in programs designed to bridge liberal studies and occupational, vocational, technical, or career education.

My own research and field activities have revealed several categories of community college activities in liberal studies and career education which meet the three conditions cited earlier. Although these efforts are scattered and defy regional analyses, some states such as Florida, Ohio, Oregon, Illinois, California, and New York have received state and/or federal assistance to pilot programs which are worthy of notice.

Cooperative Education Projects began to appear in the late 1960s and are usually characterized by combining some sort of work experience with college course work.

Such programs reflect input from the business and industrial communities, and often involve business and industry in design, implementation, and evaluation. Thus, the second and third conditions are usually satisfied through Cooperative Education programs.

Some community colleges are making an effort to create team-teaching opportunities for faculty members in the transfer (liberal arts) program and the voc-tech program, so that conceptual and applied emphases may be placed upon the subject matter. These efforts are strengthened when the college makes the transferring of general studies credits to applied studies programs possible, and vice versa.

Block-credit transfers from the two-year college to the senior institution are also being piloted by some community colleges in cooperation with state colleges and universities. For many students, being allowed to transfer a mixture of liberal arts credits and vocational-technical credits and to transfer with junior standing will serve as an incentive to explore career interests in the community college with fewer risks that time will have been lost by taking non-transfer courses.

Liberal arts courses for adults have only recently gained significant popularity among the nation's community colleges. This is not to say that adults have been discouraged from entering the day program wherein they might take liberal arts courses. But through evening programs, extended campus programs, and extension programs we are beginning to find that senior citizens and other adults are enrolling in courses normally offered only to the full-time day student who is completing an associate degree for transfer purposes.

To summarize, most programs in community colleges which are designed to bridge liberal studies and career education are characterized by one or more of the following changes in college procedure: changes in temporal arrangements; changes in the physical location of classroom environments; changes in faculty assignments; changes in accepted definitions of "course experiences" for which credit may be granted for transfer purposes; and changes in evaluation systems such that work performance may constitute accepted criteria for course completion.

### *Weaknesses of Current Efforts and Organizational Implications*

Program development in all institutions of higher education should begin with comprehensive needs assessment. Vital to the needs assessment of community colleges is the identification of service populations. Programs designed independent of student and community needs are rarely successful.

The development of liberal studies and career education programs is probably more dependent upon accurate assessment of needs and population than any other community college program. That is, we can make some assumptions about the needs of college transfer students. We can make some assumptions about the training needs of vocational-technical students. External criteria are available to help planners develop transfer and certificate programs but few such criteria to aid designers of liberal studies program for adults who are attempting to make career decisions or for physicians, engineers, and other

professional people who missed liberal studies while in pursuit of specialized college degrees.

Community colleges have typically separated transfer programs from occupational programs. This separation is apparent in the administrative structure of the institution, in the curriculum, in the course credit and numbering systems, and frequently in the physical location of program facilities. If there is to be an integrated program in the liberal arts and career education, then traditional boundaries, organizational structures, and staffing patterns must be rearranged.

Extended campus programs and evening school programs are prime examples of the situation described above. Usually extended campus and evening courses are taught by faculty members who have little, if any, regular contact with the day school. In some cases, credits earned in evening school and in the extension program will not apply to the associate degree program in which day students are enrolled. Transfer, therefore, from one program to another is difficult, if not impossible. Under this system, not only are there few incentives for students to make career explorations, but there are many reasons that it is not in the best interests of the student to combine day program courses with evening school or extended campus courses.

Community college faculty, themselves, act as yet another barrier to effective coordination of liberal studies and career education activities. Professional identification with an academic discipline or with a particular vocational skill area may get in the way of institutional identification and program identification. Criteria for faculty selection, promotion, salary, and tenure are ordinarily different for

the "academic" faculty member and the "vocational" faculty member. Teaching loads and course loads are also different for the two divisions. While it may be argued that such differences are of little consequence to the effective operation of the traditional community college, it must be recognized that these differences contribute to the separation of two college functions that *must* be integrated under the ruberic of liberal studies-career education.

Interinstitutional and interagency cooperatives may begin to emerge as community colleges and senior institutions struggle with declining enrollments and shortages of human and financial resources. If so, and if properly coordinated, these efforts will strengthen liberal studies-career education program activities. Internships for some students and college coursework for some employees may be arranged through careful planning between the institution, business, and industry. Senior college students may enroll in selected community college career-oriented courses to supplement baccalaureate degree programs, and community college students may find it necessary to draw upon the expertise of senior institution faculty for upper division work in career-related fields.

Certainly, there are financial problems associated with some of these ideas. But more basic than the financial issues are issues of tradition, of structure, of provincialism, and of professionalism in the disciplines. These are issues which relate back to the three conditions that must be met if liberal studies and career education are to be successfully integrated in the community college.

The development of an historical perspective, of a sense of humor, of problem-solving skills, and of a sensi-

tivity to human differences are but four qualities of an educated person. There are others, but these I hold most dear. If these qualities fit America's definition of an educated person, then we must adjust the educational system so that professionals, welders, schoolteachers, and politicians may relate liberal *studies to career education*. Perhaps that is too big a chore for the community college. Perhaps, after all, the community college must give way to nontraditional and proprietary institutions which, even now, wait anxiously in the background.

# HOW TO BE, TO DO, TO DO WITHOUT, TO DEPART

FRANK B. COSTELLO

IN REFLECTING on our objectives, I have come upon a sentence from the pen of Lord John Morley that gathers up succinctly (even a bit cryptically) what I want to say. Morely wrote: "We learn in the great business of ours—the business of living—how to be, to do, to do without and to depart." For some of the following remarks I am indebted to Dr. Wallace Alston's excellent address on the relevance of a liberal arts education.

How to be. It was tempting to say something memorable about our responsibility of helping the student to be and to become. But I chose to share with you this picture which was a Christmas gift to me from one of our Gonzaga co-eds in Florence. I treasure it. She took an old piece of plywood and sanded it down and then bought a typical Florentine print and shellacked it. She bought a typical Florentine metal hanger and underneath she inscribed this beautiful quotation from Spinoza: "To be what we are and to become what we are capable of becoming is the only end of life." I can say no more.

A very definite part of the task of a liberal arts education is gathered up in Morely's statement that we learn in this great business of living how to do. There is to be sure, the closest integration of learning and living; indeed,

of learning and making a living. In some academic quarters this may sound like heresy from an exponent of the liberal arts. But it is, I am confident, part and parcel of a true liberal arts conception. We who are committed to the liberal arts point of view in education have made a great mistake in allowing those who differ with us to represent our attitude toward the workaday vocational necessities as one of indifference. It is sometimes assumed that a liberal arts university is neither particularly concerned with the whole matter of vocation nor prepared to contribute helpfully in equipping young people to face the stern realities of making a living.

Now this is not the truth. If a liberal arts education is primarily concerned with this business of living, it is impossible for us to wash our hands of vocational concern and preparation. As a matter of fact, we have not done that, in spite of all that has been said to the contrary. A liberal arts training ought to provide the most adequate context for hammering out a meaningful philosophy of vocation. Moreover, we need to recognize that intellectual curiosity, intellectual resourcefulness, and a well-rounded growing personality are among the most valuable vocational assets that an individual can have. In these days, when the general level of intelligence is being raised, when information is so widely disseminated and cultural opportunities more available than ever before, unquestionably a liberal arts training is relevant to professional business competence and to the making of a living and all that it involves.

There should be more recognition of the fact that a liberal arts education can scarcely be regarded as optional if young people are to be adequately prepared for places

of responsibility in our democratic society—for leadership in business, the church, and the state; for competence in the professions, in the many scientific fields, in education, industry, and labor. Not for one moment would I favor a revision of the curriculum of our liberal arts colleges to include numerous so-called "gadget" courses. What I do believe is that we have a right and indeed a duty to interpret liberal arts training in terms of practical living, to say unequivocally that we do have a vocational function and accept our responsibility in making this function as adequate as we are able. In the rapidly changing world of business, technology, and social living, a narrowly specialized training may conceivably become obsolete before a student finishes his course.

Broad basic work in the university, with emphasis upon the humanities, is not only good intellectual discipline and the means by which something of the wealth of our culture is acquired; it is the best possible vocational preparation for the present and the future in a world such as ours. The liberal arts have also been closely linked with the business of living. It may well be that the future of the liberal arts university will depend in large measure upon our ability to interpret the place of liberal arts studies and procedures in terms of the workaday life of the individual and the community. One of the great needs of our time is to bring the best in our culture to bear upon the practical tasks of contemporary life. Prominent among these tasks is that of choosing a vocation and making a living.

The greatest contribution a university can make is to send into the lifestream of America young men and women who have learned to think; who have found a measure of liberation from ignorance, prejudice, and fear;

who have the courage to take an independent stand and to be counted; who are willing to become involved in the human situation; and who have and do take seriously the deepest insights and purposes to which they have committed themselves.

Again, if Morely is right, we are concerned in this great business of ours, the business of living, to learn how to do without. In terms of the task of a liberal education and of the discussion in which we are engaged, what could that possibly mean?

In *Sartor Resartus*, Thomas Carlyle compares the happiness of a person's life to a fraction. The numerator represents what we have, the denominator what we desire. If a man has $1,000 and wants $4,000, by Carlyle's reasoning, he is one-fourth contented. Carlyle adds, "life can be increased in value, not so much by increasing your numerator as lessening your denominator." Who will deny that in our complicated, high-tension, superficial modern life little has been done to lessen the denominator while everything has been done to increase the numerator?

With all our efforts at increasing life's numerator, we have probably not done much to increase appreciably either human happiness or contentment. The lives of many people have been cluttered and salted with things but they are poor. Men and women with splendid capacities have been pampered and spoiled. Not only is it true that our lives are badly cluttered with things, but it is also true that our days, weeks, and months have grown too complex and overcrowded with commitments and engagements of various kinds. We feel pushed, crowded, strained, and breathless. We are conscious of being too busy to be good members of our families or good citizens of our

community; too busy to become good students; too busy to become good friends and neighbors; too busy to enjoy music; too busy to pray; and too busy to think.

I believe it is not necessary to linger upon a more complete statement of our modern plight. I take it that we are all very much aware of the need for selection—of the very thing that Lord Morely had in mind when he spoke of learning to do "without." This is incumbent upon us not only because of financial inability, but more particularly because of the demands of physical, mental, and spiritual health. An essential aspect of education, then, is the cultivation of taste, the development of discrimination, the refinement of desires. I can think of no more important function of a real education that takes living for its business than that of trying to help people to bring some order out of the chaos of their lives. Thomas R. Kelley, in his little book, *A Testament of Devotion*, insists that most of us are giving a false explanation of the complexity of our lives. We blame it upon the complex environment with its innumerable gadgets and devices. This stimulation by the outward order leads us to turn wistfully to deluding thoughts of a quiet South Sea island existence or the horse and buggy days of our grandparents "who went jingle bells, jingle bells over the snow to spend a day with their grandparents on the farm." The trouble is within. A realistic simplification must be undertaken if the individual is to find a rich and ordered life. The only possible solution is to discover and value some things that mean so much more than others that the person is willing to eliminate the least desirable in the interest of the best.

Young people need help in determining criteria selection. They need assistance in the actual process of culti-

vating a taste for the finest and of establishing the disciplines necessary to choose what they want. What is required is that their outward lives shall become simplified on the basis of educated desires and inner integration.

It seems to me that this is one of the most important contributions that a liberal arts education can make to the student. If he finds in his college experience a standard of values and a motivation that will enable him with a considerable measure of consistency to tell the difference between mediocrity and excellence, novelty and originality, the enduring and the ephemeral, he will have discovered something for which he will be grateful as long as he lives. A person simply cannot do everything nor have everything nor go everywhere nor be everybody. Effective living involves finding some trustworthy principles of selection and then developing the habit of applying them. It is essential in a person's reading, his vocational life, his friendships, the choice of his life mate, the determination of his loyalties, that he learn to give up some things in the interest of the things that mean most to him. This is what it means to learn to do without. Then if Lord Morely is right, the business of living involves learning how to depart. I believe profoundly that liberal arts training should motivate and help the student to work his way through to a philosophy of life that faces the realities of human existence and integrates experience about some compelling central convictions and commitments. I have no hesitation in saying that a liberal arts college has this responsibility. This does not mean that we are to force any interpretation of life upon the mind of a young person. It need not and ought not involve dogmatism or the resort to indoctrination.

One aspect of the task of a liberal arts education in assisting and reinforcing young people as they face the realities of existence is the discovery of a quality of life here that has the tang of eternity about it. Rabindranath Tagore, the Indian poet-philosopher, gave apt phrasing to the idea that I would convey in this bit of a prayer, "Thou hast pressed the signet of eternity upon many a fleeting moment of my life." The Gospel of John in the New Testament, with its intriguing doctrine of eternal life, stresses a quality of life that may begin here and now.

The Fourth Gospel holds that for those who have discovered in Christ what life deeply means, eternal life begins in time and continues beyond death. "The Four Quarters" of T. S. Eliot rings the changes on "the timeless moment," the possibility that in humble people in commonplace circumstances and without warning, eternity transects time, making all of life potentially sacramental. A liberal arts education given the teacher who is competent and worthy and the administrator who knows the power of the institution committed to his hands may serve as the means by which the signet of eternity is pressed upon a fleeting moment of the student's experience.

One more thing needs to be said from the vantage point of a liberal arts college in explanation of John Morely's statement that we must learn to depart. As one faces the inevitable in life surrounded as they are by mystery and the unknown, Plato's *Phaedo* suggests the one clear course for us all. The part of wisdom, he says is to take the best that one knows and "embarking on that as on a raft take the risk of the voyage of life." That, I submit, is the way to live, the way to prepare to depart. This "noble risk of desertion unto God," as Clement of Alexandria called

it, is perhaps the most significant single act in a human life. In that act a person makes his peace with life and with his peace he has learned to depart. Looking now to some practical suggestions, I make the following move in a positive spirit of urging us to improve what we are already doing than in a negative spirit of harping on what is wrong.

Let us be conscious of our obligation to the student in spite of his brash bravado that what he hears from us and the advice we give him leads him to his goals. Our mistakes cause him to take an expensive detour along the way. Let us remember, too, that the students are really dependent on us for guidance and not be misled by their apparent indifference to be guided. My experience is that the contemporary college student is essentially a very shy person. He finds it difficult to discuss his academic problems with his advisor, even when he feels the need for some help. He is reluctant to bother a busy teacher for advice. He feels he is wasting our time when he comes by to discuss anything with us. We must do everything possible to make it evident that the very reason for our presence on campus is for helping the students; far from wasting our time, he is making our time worthwhile when he consults us. Let us also be conscious of our responsibility for academic advising in our own classes. We tend to regard as our sole responsibility those persons assigned to us as advisees. Unquestionably we have a special obligation to these students. But in each class each term there is an additional obligation to advise students in reaching their goals. Those in difficulty, those who want to break the sound barrier by additional reading or independent study, all these students and everyone in between must

be made to feel welcome to consult us, not only welcomed but expected.

I would like to relate a story I heard about the commencement exercises at a fairly large college with a large graduation class. The president of the college had worked out an effective procedure for handling the individual presentations. As each graduate came to the platform he received his diploma, a quick handshake, and the admonition "Congratulations—Keep moving." Keep moving we must but as Oliver Wendell Holmes once said, "The greatest thing in the world is not where we stand but in what direction we are moving." I am convinced we are moving in the right direction when we are concerned and concentrating our efforts on providing the best academic advice possible so as to help our students learn how to be, how to do, how to do without, and how to depart.

And now a final word to the members of the Pacific Northwest Council on Higher Education. The professional storytellers who took over Paul Bunyon from the loggers naturally credit Paul with the creation of our mountains that grow America's most beautiful forest. They say that when Paul had finished logging and clearing North Dakota so the Swedes could go there, his pet and helper, Babe, the Blue Ox, came down with the croup. Johnny Inkslinger, the first bureaucrat in America, suggested that a million gallons of milk from a Western whale might be good for what ailed the critter. So Paul carried Babe to the Northwest and laid him gently on the plain that stretched from the Rockies to the Sea. The rolling hills of the Palouse country are the imprint made by Babe's ribs; in his thirst he licked Grand Coulee dry. Paul dug Coos Bay down Oregon way for a whale trap, but before a whale swam

into the pen Babe grew so weak that the great logger despaired of saving him. So Paul dug a grave for him a hundred miles long. As he worked he threw the dirt to his right and the rock to his left, the dirt making the smooth lines of the Cascades and the rocks the rugged heap of the Olympics. Before Paul had scooped out the last of the rocks he heard a whale splashing in his trap. He stepped down Coos Bay way, milked the whale, and poured the milk into the Blue Ox. The ox recovered so Paul scooped out the strait of Juan de Fuca and let the Pacific rush into the unneeded grave, thus forming Puget Sound and leaving the rock pile of the Olympics bordered west and east by the deep sea water.

From our very beginnings, we have learned to think big, have our eyes on the broad horizons. The very spirit is still evidenced about us in the Pacific Northwest. Our task is to keep that spirit alive and growing. In James Michener's beautiful *Tales of the South Pacific*, the fabled isle of Bali Ha'i irresistibly drew all who gazed on her mist-shrouded shores. Such is the charm of every frontier. Our frontier is the world itself which may call you any day or any night. It may call you, "Come away, come away!"

# PACIFIC NORTHWEST CONFERENCE ON HIGHER EDUCATION

**The Thirty-Sixth Annual Meeting**

*Theme:* Liberal Studies and Career Education

June 13-14, 1974

*Host institution:* Gonzaga University
Richard E. Twohy, S. J., *President*

***Conference Steering Committee 1973-74:***

Anthony P. Via, S. J., Gonzaga University, *Chairman*
Leon McCarry, Associate Commissioner, Utah State System of Higher Education
Richard Landini, University of Montana
Lorn Dick, Medicine Hat Community College
Larry Gilbert, Idaho State University
David Thomas, University of British Columbia
Russell Leskiw, University of Lethbridge
Frank Ligon, Central Oregon Community College
Charles Teske, The Evergreen State College
Delmer Goode, Secretary-Treasurer and Editor, Oregon State University

***Organization***

The Pacific Northwest Conference on Higher Education is composed of participating colleges and universities in Alaska, Alberta, British Columbia, Idaho, Montana, Nevada, Oregon, Utah, and Washington. It encourages attendance and participation by faculty, students, administrators and board members of all Pacific Northwest institutions and by any others concerned with the problems of higher education.

***Purpose***

The purpose of PNWCHE is to sponsor an annual, voluntary gathering of persons who, apart from their special administrative or subject matter interests, are interested in the health, welfare, and

advancement of higher education in the Pacific Northwest. Each annual meeting focuses attention on a theme of current and common concern. The Conference invites outstanding educational authorities from Canada and the United States to discuss problems related to the central theme. It provides a forum through which participants express opinions and exchange ideas. Through publication of the annual proceedings and other media, the Conference seeks to circulate as widely as possible the ideas generated at the annual meeting.

***Support***

The host institution and other institutions aid with provision of leaders. Each institution provides for the attendance of its delegates and pays an annual fee of $10, $25, or $50 proportioned according to its student enrollments. Presidents and libraries of the supporting institutions receive the Proceedings free. Proceedings, both current and back issues, may be obtained from the Oregon State University Press, Corvallis, Oregon 97331.

***Procedure***

The Conference conducts plenary sessions that deal with the central theme as a whole. It organizes working discussion groups to deal with the different phases of the broad theme. It seeks to enable participants to carry back to their campuses the most helpful and stimulating ideas that arise out of the work of the sessions. It may formulate statements that express the consensus reached by the sessions or by majority or minority groups.

***Steering Committee***

A Steering Committee plans the meetings and conducts the activities of the Conference between meetings. It includes nine representatives of participating institutions, the secretary-treasurer and editor. The member from the institution that will be the host to the next meeting is the chairman. Elections to the Steering Committee are held at the business session of the annual meeting. Steering Committee members and officers hold office until their successors are elected and installed. Vacancies that occur between meetings of the Conference may be filled by the Steering Committee.

## BUSINESS SESSION

June 14, 1974

CHAIRMAN VIA called the business session of the Pacific Northwest Conference on Higher Education to order at 3:30 p.m. in the Chemistry Library, Gonzaga University. He announced that the Steering Committee recommended that the 1974-75 Conference meeting be at the University of Montana. Dr. Munford *moved* that the University of Montana be adopted as the place of meeting for 1974-75. The motion was seconded, put to voice vote, and was *carried*.

Mr. Goode, Secretary-Treasurer and Editor, presented a Financial Report as follows:

| | | |
|---|---|---|
| Balance on hand October 20, 1973 | | $1,456.73 |
| Receipts: | | |
| Fees (14 @ $10, 6 @ $25, 10 @ $50) | | 790.00 |
| | | $2,246.73 |
| Expenditures: | | |
| Olympia meeting (297.02, 502.98) | 800.00 | |
| Steering Committee travel (50.00, 50.00, 50.00, 50.00) | 200.00 | |
| Processing minutes, etc. (15.68) | 15.68 | |
| Printing Proceedings, Lethbridge meeting (400.00, 419.52) | 819.52 | 1,835.20 |
| On hand June 11, 1974 | | 411.53 |
| | | $2,246.73 |

Mr. Goode reported on the institutions currently participating in the Conference, "Participating Institutions" being defined as those that have paid the fee ($10, $25, or $50 according to student enrollments) for the current year. The list of these institutions follows these minutes.

He reported that copies of Conference Proceedings are mailed free to the Presidents and the Libraries of all participating institutions. He referred to the agreement, initiated at the University of Nevada meeting 1962, under which the Conference Proceedings

are published and their distribution and sales promoted by the Oregon State University Press.

Dr. J. K. Munford, Director of the Oregon State University Press, called attention to the display of Proceedings of previous conferences that had been set up in one end of the meeting room. In discussing the PNWCHE publishing program, he distributed copies of the flyer that had been sent to about 5,000 educators in U.S. and Canada. He attributed a good deal of the income from sales since last October to responses to this flyer. He said that manuscripts from the 1973 Conference had not been received. Dr. Teske said that a good deal of work had been done on the manuscripts and that he hoped to be able to deliver them soon. Dr. Munford provided the following summary of the changes in the Conference/OSU Press financial situation from October 1, 1973, to June 11, 1974:

| | | |
|---|---|---|
| Balance in PNWCHE account, October 1, 1973 | | $ (-16.15) |
| Gross income from sales of proceedings | $1,267.38 | |
| Less selling expense (50%) | 633.69 | 633.69 |
| Received from PNWCHE | | 419.52 |
| TOTAL FUNDS AVAILABLE | | $1,037.06 |
| Cost of publishing SURVIVAL AND CHALLENGE | $ 975.91 | |
| Refund on book returned | 2.70 | 978.61 |
| BALANCE in PNWCHE account, June 11, 1974 | | $ 58.45 |

Dr. Gilbert, for the Committee on Nominations, presented nominations as follows: For term expiring 1975 (replacing Lorn Dick): Jean Folkenberg. For term expiring 1977: Frank Ligon. He said the committee had no nominations to replace the expired terms of Dr. Russel Leskiw and Dr. Charles Teske. Chairman Via invited nominations from the floor. None were offered. It was *moved* (Ligon) and seconded that replacements of Dr. Leskiw and Dr. Teske be left to the Steering Committee. The motion was carried. The chairman invited suggestion of names to the Steering Committee. By voice vote the two nominees were *elected:* Jean Folkenberg (term expiring 1975), Frank Ligon (term expiring 1977).

Dr. Landini, for the Committee on Resolutions, submitted the following RESOLUTIONS:

*WHEREAS*, scholars at this meeting, both local and from distant campuses, have generously contributed of their time and the stimulation of their messages without honoraria, therefore be it
*Resolved*, That our thanks and appreciation are sincerely tendered to the speakers and other contributors to this meeting.

*GONZAGA UNIVERSITY* having served as host institution of the 36th annual meeting of the Pacific Northwest Conference on Higher Education, therefore be it
*Resolved*, That the Conference expresses its gratitude and appreciation for the hospitality and warm congeniality of Gonzaga University, with a special note of appreciation for its President, Father Richard Twohy, and Academic Vice President, Father Anthony Via.

On *motion*, duly seconded, the Resolution was unanimously adopted by voice vote

Dr. Landini continued by proposing the following RESOLUTION:

DELMER GOODE having served the Pacific Northwest Conference on Higher Education faithfully and well for more than a quarter century, and

Delmer Goode having given singular and profoundly dedicated service to the aims, philosophy, and activities of the Conference, and

Delmer Goode having earned the respect, admiration, and affection of his colleague members and participants of the Conference, therefore be it

*Resolved* by the Pacific Northwest Conference on Higher Education, That Delmer Goode is commended for his invaluable contributions to the Conference, that he be appointed permanent member of the Steering Committee, so long into the future as he may wish, and that the Conference expresses its profound gratitude and appreciation for his good counsel, friendship, and significant contributions to higher education.

Dr. Landini *moved* that the proposed Resolution be adopted. The motion was seconded, put to voice vote, and was *carried*. Mr. Goode responded with thanks.

Dr. Gilbert, continuing the report of the Committee on Nominations, then nominated Mr. Goode as Secretary-Treasurer and Editor for another one-year term. No other nominations were offered. By voice vote Mr. Goode was declared *elected*.

Dr. Landini reported that he and Father Via had been appointed by the Steering Committee to study the long-range interests of the Conference. He said they would consider its purpose; prepare a letter to be sent to academic vice presidents, provosts, deans, etc.; seek to involve community colleges as active participants. He suggested possible increase in number of copies to participating institutions (4?). As Chairman for 1974-75 he invited suggestions on theme of Conference meeting and speakers and other Conference interests.

The meeting was adjourned at 4:20 o'clock.

Delmer Goode
Secretary

## PARTICIPATING INSTITUTIONS 1973-74

*Alaska*

Alaska Methodist University
University of Alaska/Sitka

*Alberta*

Canadian Union College
Grande Prairie Regional College
Lethbridge Community College
Medicine Hat College
Mount Royal College
Olds Regional College
Red Deer College

*British Columbia*

British Columbia Institute of Technology
Camoson College
Douglas College
Malaspina College
Notre Dame University of Nelson
University of British Columbia
University of Victoria
Vancouver Community College

*Idaho*

College of Idaho
Idaho State University
Lewis-Clark State College
Ricks College
University of Idaho

*Montana*

Dawson College
Eastern Montana College
Miles Community College
Montana State University
Montana College of Mineral Science and Technology
Northern Montana College
Rocky Mountain College
University of Montana
Western Montana College

*Nevada*

University of Nevada/Reno

*Oregon*

Blue Mountain Community College
Central Oregon Community College
Chemeketa Community College
Columbia Christian College
Concordia College
Eastern Oregon State College
George Fox College
Linn-Benton Community College
Marylhurst College
Mount Angel Seminary
Multnomah School of the Bible
Oregon College of Education
Oregon State University
Oregon Institute of Technology
Reed College
University of Oregon
University of Oregon Dental School
University of Portland
Western Baptist Bible College
Western Conservative Baptist Theological Seminary
Willamette University

*Utah*

Brigham Young University
Dixie College
University of Utah
Westminster College

*Washington*

Centralia College
Everett Community College
The Evergreen State College
Fort Steilacoom Community College
Fort Wright College
Gonzaga University
Grays Harbor College
Northwest College
St. Martin's College
Seattle Central Community College
University of Puget Sound
University of Washington
Walla Walla College
Western Washington State College
Whitman College

## PREVIOUS CONFERENCES AND PROCEEDINGS

J. KENNETH MUNFORD, *Series Editor*

Founded by Dean Edwin B. Stevens (1873-1968) of the University of Washington, the Pacific Northwest Conference on Higher Education held annual meetings 1935-1942 (two in 1937) at the University of Washington. Themes of these conferences included *The Junior College, Implications of Democracy, Personnel Work, General Education,* and *Higher Education Looks at the Future.* In the war years 1943-45 no conferences were held. Since that time the location and theme of the annual conferences have been as follows:

1946 Oregon State College. *The Student as a Factor in His Education.*

1947 University of Washington. *Guidance and Personnel Work in Higher Education.*

1948 University of British Columbia. *Admissions, Curriculum, and Personnel Services.*

1949 Spokane, Washington. Merger with the Northwest Conference on the Arts and Sciences; joint meeting with the Department of Higher Education of the National Education Association.

*1950 Reed College. *Higher Education in a National Emergency.*

1951 No conference.

*1952 Whitman College. *Higher Education and the Advancement of Freedom.*

*1953 University of Oregon. *Higher Education for an Expanding Population.*

*1954 University of Idaho. *Man's Right to Knowledge and the Free Use Thereof.*

*1955 University of Washington. *Quality and Quantity in Higher Education.*

*1956 University of Utah. *Higher Education and the Mature Conscience.*

*1957 College of Puget Sound. *Reclaiming Wastelands in Higher Education.*

*1958 State College of Washington. *Human Values in a Technological Age.*

*1959 Southern Oregon College. *Superior Students.*

*1960 Central Washington College. *Improving Teaching in Colleges and Universities.*
*1961 University of Washington. *Higher Education Re-Examined.*
1962 University of Nevada. *Higher Education, Its Autonomy and Support.*
*1963 Portland State College. *The American College and the Making of an Educated Man.*
*1964 Western Washington State College. *New Knowledge: Its Impact on Higher Education.*
*1965 University of Oregon. *Higher Education for All?*
†1966 University of Idaho. *Responsibilities of Colleges and Universities.*
†1967 Lewis and Clark College. *Toward the 21st Century in Higher Education.*
†1968 University of Utah. *Profess or Perish.*
†1969 Oregon State University. *Confrontations.*
†1970 College of Great Falls. *Refocus.*
†1971 Willamette University. *Accountability.*
†1972 University of Lethbridge. *Survival and Challenge.*
1973 The Evergreen State College. *Diversity.*
†1974 Gonzaga University. *Liberal Studies and Career Education.*

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* Proceedings were published but are now out of print. Microfilms or microfilm printouts may be obtained from Xerox University Microfilms, Ann Arbor, Michigan 48103.

† Proceedings were published and may be obtained at $3 a copy from Oregon State University Press, P. O. Box 689, Corvallis, Oregon 97330.